UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor, 1880-1918)

John Haynes Holmes, *Editor in Chief*

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Francis Neilson Louis L. Mann Curtis W. Reese

Sermons in People

By FRANK C. DOAN

A Humanist Philosophy of Life

By CURTIS W. REESE

Can the Prosperous Be Religious?

By LOUIS I. NEWMAN

Tom, Dick and Algernon

By HAROLD SCOTT

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SPECIAL!

Two Features for 1929:

(a)—Our Editor-in-Chief, Mr. Holmes, is leaving directly after New Year's for a three months' trip to Palestine, where he will deliver an address in dedication of a Public Health Center in Jerusalem. On his return he expects to visit Constantinople, Athens, Egypt and Italy. During his absence, *Mr. Holmes will contribute a weekly letter to* UNITY *describing his observations and experiences.*

(b)—Our Associate Editor, Mr. Reese, is now in India, in attendance on the 100th Anniversary celebration of the Brahmo-Somaj. He plans to return to America *via* Egypt and the Mediterranean. On this four months' trip, *Mr. Reese will write for* UNITY *a series of letters describing his experiences, especially in India.*

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME CII MONDAY, JANUARY 28, 1929 NUMBER 20

TELEGRAM TO DAVID STARR JORDAN

The following telegram was sent by Mr. Levinson to Dr. Jordan on the occasion of the latter's 78th birthday:

"Affectionate birthday greetings to our most distinguished peace leader whose work has now ripened into harvest.

"Just returned from Washington where the Administration and the Senate have enabled democracy to make the world safe for itself. For the Peace Pact makes public opinion the paramount power behind peace, whereupon it becomes the business of the people of all nations to give increasing demonstration of their will to peace and their determination to hold their respective governments to their plighted word under the Pact. The legitimate right of self defense in nations as in individuals is inherent and indispensable to life itself. Such right was not created by law and cannot be destroyed by law, but the people must see to it that its exercise by any nation shall be permitted only in case of actual or threatened and wanton attack and therefore a wilful and inexcusable breach of the Peace Treaty. This right of bona fide self defense must be clearly distinguished from so-called defensive war, which latter is mere subterfuge for use of force in accomplishing national purposes. In war each nation proclaims a defensive war, charging its belligerent with aggressive war, but the charge is mutual and reciprocal and therefore means nothing. Any kind of war between nations is an institution used for the alleged purpose of settling disputes and establishing justice, right and title. The right of self defense is not an institution and is indispensable to liberty and life. The individual right of self defense remained identically the same after dueling was outlawed as a method of settling individual disputes. So the inherent right of self defense in a nation will remain the same if legitimately employed after war has been outlawed, as it will be outlawed within the next year by universal ratification of the Peace Pact which will automatically make the Pact basic international law.

S. O. LEVINSON."

(The telegram is of special importance as Mr. Levinson dissipates the confusion that has arisen in the minds of so many people, especially pacifists, by clearly distinguishing between "right of self defense" and so-called "defensive war." The matter is of such great importance that we have asked Dr. Jordan to write Unity an article based on the telegram.—Editors.)

All eyes, wet and dry, are upon Hoover. Some of the wet are clouded with apprehension lest prohibition shall actually be realized, while others are bedewed with hope that Hoover will find a way to test America's beneficent "social experiment" and still leave liquid their "personal liberty." Some of the dry eyes stare with alarm, but the most sparkle with assurance that at last some constructive effort will be made to realize the sure benisons of a civilization liberated from the curse of alcohol. All agree that it is up to Hoover. Mr. Durant's mountain seems to many to have brought forth a mouse. Major Mills' plan for which twenty-five thousand of Mr. Durant's precious dollars were paid is not heralded with universal acclaim, nor with very hearty shouts even in circles where it is accepted as not so bad. Few will agree that the prohibition problem is as simple as Major Mills' plan conceives it to be. Make liquor so expensive that nobody can afford to buy it. Something like that is his formula. This is a large order. It looks exceedingly difficult on general principles. And it comes under suspicion as a further shift to put liquor out of the poor man's reach while permitting the rich to stock their cellars. Nor does Major Mills' device for achieving his avowed purpose seem conclusive to all commentators. His successor in the government enforcement corps brushes aside the Major's proposal as "old stuff." Major Mills wants permits for the handling of commercial alcohol more strictly guarded, asserting that the present boot-leg liquor supply comes almost exclusively from that source. This his successor denies; it has not been true for at least two years. So the Major's plan is alleged to fall down both in fact and in intent. Mr. Hoover is urged to take counsel rather of the budding statesman of fifteen years in his own home California town, whose plan for enforcement won the $5,000 prize. This school-boy recognizes the complicated character of the problem and would have far-reaching measures adopted to meet it. Watch Hoover!

Is the mist we see arising from Indiana oil fields the first skirmishes of a battle of Titans or merely the simmering of a slightly over-heated tea-pot? Mr. Rockefeller and Colonel Stewart do not love each

other any more than they did when they fell out a while ago. When the scandal broke at Washington in which Colonel Stewart was so conspicuously implicated, Mr. Rockefeller demanded the former's resignation from the chief executive office of the Indiana Standard Oil Company. Colonel Stewart did not resign, but went to Washington, won his suit in the courts and was vindicated for defying the Senatorial investigating committee. In March the high office the Colonel occupies in the Indiana company is to be filled, either by himself or another. Mr. Rockefeller says by another. Colonel Stewart says we shall see. Both parties are out after the proxies. Mr. Rockefeller is off for Egypt leaving his fight in the charge of lieutenants. Colonel Stewart is on the job on the spot. The Colonel is feeling his oats. He puts himself to some pains to show the press that he is neither out nor down. When the ruction first began and a venturesome newspaper man dared to accost him with questions, Colonel Stewart said, "Get the hell out of here," though he did not offer a key by which his remark might be grammatically parsed. Rather he wielded a stout walking stick to intimate that whatever his remarks lacked in grammar they made up in dramatic impressiveness. Latterly his attitude toward the press has changed. Now he beams, "Walk right in; take a chair; take two chairs!" Take thirty, indeed. He entertained that many representatives of the press in his office the other day. He talked freely. He smiled. He answered questions. He posed for photographs. He surmised that Mr. Rockefeller did not and could not speak for the 58,000 stockholders of the Indiana Standard Oil Company. Most particularly of all Mr. Rockefeller's ability to command their proxies was doubted. Let us see what happens in the stockholders' meeting in March.

In the meantime, the American public is perhaps wondering if its mind is altogether made up on this question which has set Mr. Rockefeller and Colonel Stewart at loggerheads. Colonel Stewart was generally believed to be a crook. The jury acquitted him. Still that made little difference in the common esteem. Maybe that showed him to be doubly a crook. A jury also acquitted Sinclair. A jury might even acquit Fall, if he should get out of bed long enough to stand trial. But is not the popular sense veering? Colonel Stewart evidently considers himself strong enough with the 58,000 stockholders in his company to beat Mr. Rockefeller at his game. Will the popular applause follow this crowd? The "best people" admire Mr. Rockefeller for his conscientiousness. He believes crooked dealings have redounded to the benefit of stockholders of this Indiana Company. He and educational and philanthropic institutions which his family sponsors own about 15 per cent of this stock. His action makes it appear that one rich man is ready to suffer loss rather than profit by crooked dealings. The American public applauds up to this point. But Colonel Stewart wants to know if a big absentee capitalist is to be allowed to dictate terms where the fortunes of 58,000 working people and other common folk are at stake. He does not draw the conventional sob-stuff about "widows and orphans," but he makes the most of his popular cause against the domineering of the absentee capitalistic over-lord. Perhaps Colonel Stewart has a right to his smile and his swagger of confidence. Maybe Mr. Rockefeller has wisely chosen this season for his vacation in Egypt. Maybe a bigger and longer battle is on than will culminate with Ides of March. It is not at all certain that Colonel Stewart will not win in March. What then will Mr. Rockefeller do? Sell out of the Indiana Company and wreck it? But, can he? Will he not boom the stock? Dare he try? What about the humanity of wrecking the fortunes of those 58,000? Ho-hum! What a world this is! What a life!

Bishop Manning is in toils. As this is written he is ill, perhaps very ill. A stubborn fever is diagnosed by the newspapers as pneumonia. Probably this illness is aggravated if not caused by his clerical woes. High churchmanship is not popular in America, and Bishop Manning is nothing if not high-church. It is enough to make a man ill to attempt to fasten his type of clericalism upon American life. Accumulating resistance to his stubborn attempts now nucleat about the incident of Dean Robbins' resignation from the clerical corps at the Cathedral of St. John the Divine. The Dean was in office long before Dr. Manning was thought of for the New York Bishopric. All has not been well in the clerical family at St. John's at any time since Dr. Manning won the election as a minority candidate; won at all, it seemed only by a vote of resentment against Mr. Hearst's attempt to defeat him by a newspaper jingo campaign. Bishop Manning has carried forward the building of the massive Cathedral. Cathedral building is quite in his line, the more massive and grandiose the more to his taste. While the campaign for building funds was on, fires of dissent from his ideals smouldered. It was inevitable that they should break out when that damper was removed. If Dean Robbins had not reached the limit of his endurance, some other incident would have precipitated the issue. Mr. Hearst's editorial writers and reporters were correct in so far: Dr. Manning is too Anglican for American Episcopal majorities. The trouble will not end by the Bishop's recovery and his willingness to concede the point upon which Dean Robbins has insisted. It is difficult to believe that he will yield, anyway. If he wins this point he certainly will lose in the end. The fire will burst out at another spot though it be damped or extinguished here. American religious life is not going in Dr. Manning's direction. The time must soon come when New York churchmanship will bid him good-bye.

Islam would seem to be facing a crisis comparable to that of Christianity in the 16th century. Moslem unity has been shattered. Islam is headless. The crisis would, indeed, seem far more dire than was that of Christianity four centuries ago. It is as though the Pope had resigned or demitted his office, or been forced out, and the very head and source of church authority had disappeared. The Turkish Sultan was the head of Islam. He has disappeared. His secular office went with him. It has been too hard for the most cunning Moslem theologian or "ecclesiastic" to spin the formula which will preserve even a symbol of Moslem unity. Kemal and his administration at Angora have put the finishing touch upon the wreck, so far as Turkey is concerned, by the recent official "separation of church and state." It may in the end prove too bold a move in internal Turkish politics. But the disaster is complete and final so far as united Islam is concerned; there is no united Islam. The sovereign of Afghanistan, ambitious to emulate the brilliant example of Kemal, has manifestly gone farther and faster with his "western reforms" than is defensible even under absolute sovereignty. The revolt has taken on a religious significance. The mutineers are appealing for support in the name of jeopardized Moslem religion. And they are winning with that appeal. All is not religiously calm in Arabia itself. There is no unity between its sects. Manifestly Arabia cannot furnish the leadership for a world Moslem unity. In British India the Moslem population has shown itself politically potent in very recent events. But its influence lies in a skillful playing of the local game, going just far enough with the Hindus to qualify as Indian patriots and not far enough to lose British favor. The exceedingly cunning politician at the head of the Moslem party is not the leader to unite the Moslem world, nor does he show a disposition to try. Without political unity or aspiration, Islam becomes a different thing from what the modern world has conceived it to be. These are momentous events, so big with transformations for the future that we cannot grasp their significance.

J. E. McAfee.

Sermons in People*

"Vox populi, vox dei"

For a long time we have had the feeling that our modern preaching, especially of the style that is called "liberal," is too bookish to meet the immediate needs of the man in the pew. We believe in these preachers, see eye to eye with them in all their views, share their ideas on evolution, the virgin birth, the higher criticism, and all that. We suffer their preaching humbly though sometimes wondering in our hearts just why they should seek to convert us who account ourselves as already one of the elect in these ways of the intelligentsia. But for some reason or other our heart simply won't burn within us at their words. They always strike us as caring far more that we should think right than that we should live right! And somehow this latter way of rectitude gives us far more concern, and far more bother, than the former. Sometimes we find ourselves wishing that these well-read, well-meaning pulpit-lecturers would hear and give heed to the advice Dr. Johnson gave to some of his contemporaries: that they should seek "knowledge of the world straight from life itself, not strained through books." We speak only for ourselves of course. But we strongly suspect that many others are of this same opinion. Anyway in the following "sermons in people" we venture to suggest out of our own experience of real people how they do react, how nobly, how wisely, in certain actual situations of their daily life.

*Shortly before he died Dr. Doan gave Mr. Holmes manuscripts for use in Unity. We take pleasure in publishing this first installment.—Ed.

I

Brotherhood

"He hath made of one blood all the peoples of the earth."

The Sunday papers of some time ago reported the desperate illness of Krassin, the Russian charge d'affaires to England. He was stricken in Paris. Nothing could save him except perchance blood transfusions. . . . Hardly had this report gone out when several Russian royalists, exiled by Krassin's Government, appeared at the hospital and offered their own blood as a sacrifice to save the life of their avowed enemy! *Noblesse oblige.* Verily, blood is thicker than water! The human heart, it does at last overflow all barriers of class; yea, in the end all barriers of nationality, race and color as well.

II

The Long and the Short of It

"A soft answer turneth away wrath."

Some years ago in a small mining town in the midwest we overheard two miners angrily disputing, over what we have long since forgotten. One was a big brawny fellow, the other a little brainy fellow. The argument waxed hotter and hotter and was about to burst into flames of violence. Finally the Big Fellow, utterly worsted in the argument and driven beyond the bounds of reason, cried out between his teeth, "Well, anyway, I can lick you, you poor weakling!" To this the Little Fellow replied in his quiet convincing manner, "Yeh, no doubt you can; but that ain't no reason

why you should, is it?" . . . . It was a sight to see the other, the Big Wind-Bag!, slowly collapse like a punctured balloon! The last we ever saw of them they were going off arm in arm to a near-by saloon, in friendly argument now as to who should have the honor of paying for the drinks!

The Little Fellow, to use the vernacular, "took a long chance"—of physical violence anyway—that night when he completely disarmed the Big Fellow by quietly acknowledging his superior prowess. There are certain circumstances in which nothing in the world of words is so exasperating as a "soft answer"! But when your answer not only graciously acknowledges the only sort of power your antagonist is capable of using or understanding but at the same time silently implies a higher power,—real though unknown to him; then your enemy stands disarmed in your presence, disarmed and strangely friendly.

Which incident is a parable. What if some nation, not a little nation but a big one, should some day disarm in the presence of all the peoples of the earth; and, thus disarmed, should say to any fully armed nation which with national fists doubled should say, "Now, we are going to lick you, you insignificant people, you dreamers, you apostles of a peace the world is not yet ready for!" What would happen? Would such a defenseless nation in actual awful fact go down in crucifixion?* Never! But even if it should, would that be a national tragedy? Witness Jesus of Nazareth, the crucified one, and Caiaphas, the canny one. Which of these, think you, lived the more regally, and in the end suffered the greater tragedy in death—Jesus the dreamer, the lowly Man of Peace, or Caiaphas the High Priest of Power? Even so; suppose the peace-loving, the peace-pursuing nation of which we are speaking, totally disarmed, were in actual fact set upon and utterly destroyed from the face of the earth by some other canny designing nation? Which of these, think you, would have lived to the better happier end? Which would still be spoken of two thousand years from now;—the Aggressor-Nation or the Messiah-Nation? Answer: Though it may kill a man or even a nation in His service, yet Love *is* a happy thing, a disarming thing, and in the end a memorable thing.

FRANK C. DOAN.

*If any timid reader fears this outcome of such utopianism on a national scale let him consult Bertrand Russell. See his "Justice in War Time." Essay on "War and Non-Resistance," especially pp. 44 ff. Or, better still, let him observe what things are toward in India these days under Gandhi. Why doesn't England silence Gandhi the same way Rome did Jesus? The two cases are parallel in all ways save one; namely, that the world today would find such aggression intolerable, whether of an ill-willed despot against a well-meaning man, or of a powerful nation against a weaker. The world has made at least that much progress in these two thousand years since the time of Jesus.

A Humanist Philosophy of Life

When a term has a lengthy and somewhat diverse, not to say embattled history, it is difficult of definition. Moreover, the emotional field that surrounds a controversial term is so charged with explosives that many persons in essential agreement with the point of view described by the term resort to all sorts of intellectual and verbal gymnastics to show that what they are in fact they are not in name. But the opposition usually takes care to see that the proper term is applied. It then becomes the function of the victim to see that the term is accurately interpreted historically, that it is allowed contemporary enrichment, and that it grows toward the future. So it is with Humanism.

A fruitful task for some historian would be to show the continuity of the humanist emphasis from the non-theological movements of ancient times to the non-theological religion of today. This could be done by a comparative study of its meaning in its various phases and periods. For example: Etymologically humanism means the doctrine of man. Historically it is an emphasis on non-theological cultural arrangements. Philosophically it is a theory of life centering about human nature. In current usage it gives values a human rather than a cosmological setting. Obviously a term thus derived and used is a convenient symbol to designate a religious philosophy, that grounds its values in human needs. But my major purpose is to show the meaning of Humanism and only incidentally to justify the use of the term to designate the meaning.

In order to win its way in the world and to justify separate existence a philosophy of life must attend worthily to certain fundamental problems; among them, the understanding of reality, the nature and location of values, the question of freedom, and the development of persons in social relations. Let us see what Humanism has to say on these matters.

1. *Humanism is a philosophy of life that puts human nature at the center of the processes of knowledge, not as constituting but as conditioning the understanding of reality.*

Protagoras' dictum, "Man is the measure of all things," is fundamentally sound. Man is both the measure and the measurer. James and Schiller and Dewey are all in essential agreement with this ancient Humanist in their refusal to dehumanize the processes of knowing. Ralph Barton Perry in his "Philosophy of the Recent Past" says,

> That thought is governed by purposes and related to the needs of life, is accepted by idealists and realists alike, and proclaimed by all schools of scientific thought.

There is nothing surer than that human nature conditions our knowledge and that thought processes are related to the needs of human nature.

Schiller says,

> To remember that Man is the measure of all things, i. e. of his whole experience-world, and that if our standard measure be proved false all our measurements are vitiated; to remember that Man is the maker of the sciences which subserve his human purposes; to remember that an ultimate philosophy which analyzes us away is thereby merely exhibiting its failure to achieve its purpose, that, and more that might be stated to the same effect, is the real root of Humanism, whence all its auxiliary doctrines spring.

Let it be noted that we are talking about the conditioning of the understanding of reality, not the constituting of the nature of reality. Humanists are not idealists. They are realists. In fact the "independent real" is now generally accepted by all schools. Happily

the verbal battles for and against the independence of reality from the processes of knowing, which once consumed so much time, energy and "pulp," now have only antiquarian interest.

But the *understanding* of reality is quite a different matter. At their best cosmological theories and so-called laws of nature are only human instruments of understanding growing out of human experience and aiming at the service of human needs. Knowledge itself is a form of valuation, and hence is basically ethical. It is an instrument of life enrichment.

Our understanding of reality, then, is conditioned, first, by the very *nature* of human nature. That is being what we are, we understand as we do. And while we cannot transcend the possibilities of our own nature, the limits of understanding are by no means narrowly circumscribed. On the basis of past achievements we may reasonably expect great expansion in the understanding of our environing circumstances. Witness the astonishing developments in physics and astronomy.

Man's powers are released and mightily stimulated by the consciousness that he himself must achieve whatever knowledge he comes to possess, and that his native powers of understanding are increasingly equal to the task.

Our understanding of reality is conditioned, second, by the *interests* of human nature. That is to say we seek knowledge in the direction of our interests and needs. It is a commonplace of modern educational psychology that the pursuit of knowledge should begin with immediate interests. And since knowledge is a form of evaluation with ethical significance, it may be added that moral programs not growing out of human interests lack essential motive power. There is no goodness in vacuo. As Roy Wood Sellars says moral categories are "intrinsic to and characteristic of a certain kind of living."

Interests may be physical, as the desire for food; or emotional, as the desire for love or beauty; or speculative, as the desire for consistent theories; or they may all be subsumed in a larger generalization, as the desire for organic satisfaction. But in all cases the recognition of human interest is fundamental in the effort to understand ourselves and our world.

In the third place, our understanding of reality is conditioned by human experience. By means of experience human nature itself changes, interests change, and the whole human situation changes. As human nature expands, as its interests broaden, as its relationships multiply, older understandings of reality are found untrue or at best only partially satisfactory. Hence the spiritual value of the intellectual modesty that constantly seeks new understanding. Who has not in his own experience gently laid to rest, with suitable floral offerings, many cherished convictions; sometimes even keeping the plot green by means of reinterpretations? The recollection of our "loved and lost" should lead to a wholesome but undogmatic agnosticism. Likewise the exhilarating experience of fresh understanding should lead us to hope for newer and better understanding.

I have tried to suggest that being what we are, needing what we need, and experiencing what we experience, our understanding of reality is the understanding of beings whose nature, whose needs, and whose experiences are what ours are. Our understanding of reality is no doubt quite different from that of the amoeba, and doubtless a god would judge it not altogether satisfactory, but it is our understanding, growing out of our nature, our needs, and our experience, and we must make the most of it.

II. *Humanism is a philosophy of the natural rather than the transcendental, the human rather than the cosmic nature and location of values.*

One of the most generally discussed philosophical subjects today is that of values. The current idea seems to be that in value we have a term competent to unify otherwise diverse points of view, and to mark the point of departure for new conquests. Let us fervently hope that such is the case. But certainly such will not be true unless the term "value" is given a definite, understandable meaning.

It should be noted that idealism in its various schools tends either to identify value with existence or to put it above existence. Naturalistic realism in its various schools tends more in the direction of the relative and interconnective nature of values. Humanism belongs in the latter tradition. That is to say, Humanism gives values a human and natural rather than a cosmic and transcendental setting.

The weakness of all forms of idealism appears, from a Humanist point of view, to be in the insistence on expanding concrete values to metaphysical proportions. Humanism holds that goods may be adequately valued for human purposes without cosmic significance. Prof. Sellars says "A value is a thing valued." When it ceases to be valued it ceases to be a value. Without evaluation there is no value. Whereas knowledge seeks to know a thing in relation to itself, valuation seeks to know a thing in relation to human selves.

But a value judgment is not a purely personal whim. It arises in a social setting and is conditioned by human needs. That is to say, a value is not a value unless it satisfies; it cannot satisfy unless it meets needs; and needs grow out of nature, social experience and the interplay of self and the world. Thus you see the process of valuation is not arbitrary.

On the contrary we should cultivate the technique of comparative valuation. In the complex of modern life conscience is not a sufficent guide. Conscience is merely a term descriptive of feelings, the origin and nature of which can be traced and analyzed, feelings that are often contradictory and reversible. We valuate wisely only when we know ourselves well enough to distinguish satisfactions that abide from those that are ephemeral, when we know the nature of the objective world well enough to distinguish the more permanent from the more transitory characteristics. To the dictum of Socrates "Know thyself," must be added "Know thy World." Only so can we learn to distinguish between the harmful and the helpful. As our limited knowledge of the nature of the cosmos should lead to great tolerance of opinion, so should our limited knowledge of the relations of self to objective situations lead to great tolerance of valuation. We cannot all hold the same opinions, nor can we all enjoy the same satisfactions. But the fact that our opinions and satisfactions are not universally applicable or of cosmic significance should not lead us to underrate their actual verifiable human worth.

III. *Humanism is a philosophy of human control in contrast with all forms of fatalistic determinism as*

applied to human situations, and all forms of laissez faire as applied to social situations.

This idea of human control is one of the most significant things about the Humanist point of view. The theory that human intelligence can really make a difference in human and social situations renews hope and adds zest to activity. If things were divinely decreed or predetermined by necessity or in any other way absolutely sewed up "from everlasting to everlasting," then were our life on this planet indeed an indescribable farce. If social situations were the inevitable results of impersonal laws of social and economic processes, then indeed were our efforts at social amelioration doomed to sure defeat. But happily there is no theory better supported by personal consciousness, human experience, scientific experiment, and theoretical justification than the doctrine of the possibility of the human control of our planetary destiny. As Galsworthy says,

Humanism is the creed of those who believe that within the circle of enwrapping mystery men's fates are in their own hands . . . . a faith that is becoming for modern men—perhaps—the only possible faith.

It is not my contention that action is free in the sense of being unmotivated or that the area of freedom is without limit. The theory is that on new creative levels new motives are operative, new choices possible, new potentialities created, and new results effected.

There seems to be little difference of opinion on the statement that freedom is evidenced by personal consciousness, human experience, and scientific experiment. The trouble comes with the theoretical justification. It must be borne in mind that we are dealing with the human level of existence, which subsumes the inorganic, the chemical, the organic, and the mental, and which in addition possesses qualities other than those into which it can be theoretically disintegrated. On this level the theoretical justification of freedom is argued by L. T. Hobhouse. As I understand his position it is this: Every explanation falls under the general head *"why."* The *"why"* of a thing has to do with either its cause or its purpose, or both. If explanation falls within the category of cause, it is called mechanistic; if it falls within the category of purpose, it is called teleological. That is, mechanistic explanation refers a thing to "its place in a system which, as a whole, has value." The mistake has been in drawing a hard and fast line between these two methods of explanation. Full explanation involves both methods. The cause category leads step by step to a teleological explanation; while the teleological category leads at least to a mechanistic explanation of method. Though here we must remember that mechanism in an organism is different from mechanism in a machine. In a machine the teleological explanation must be referred to an external agent; in an organism the teleological explanation as well as the mechanistic is within. The circulatory process in the human body lends itself to mechanistic explanation, but even here the regularity of a machine is absent. The action of the heart and arteries appears to be determined by function, i. e., is more teleological than mechanistic. Nerve stimulus and reaction have not yet been reduced to mechanical or chemical terms. So functional or purposive or intelligent processes are of the organic type, that is, the process is self-adjustable and self-variable. But the determiner here is not the end in view, but the idea of the end in view. The purposive idea is not only forward-looking, it is forward-moving in that it arouses feeling and dominates impulse. Consciously held goals have causal power.

The chief difficulty, however, is not so much that people are fatalists in theory as that they are fatalistic in feeling. They feel inadequate. Emotional new births are needed. Such awakenings accompany the full understanding of the humanist affirmation that within natural limits we can actually control our world so as to make possible and real a satisfying life for all mankind. Some of the implications of this conviction will receive attention in connection with our next point.

IV. *Humanism is a philosophy of human well-being on the basis of inherent needs and aspirations, whether biological or mental, material or spiritual.*

A journalist has used Humanism to designate those aspects of human life that are not common to both men and lower orders of the animal world. Nothing could be further from a proper use of the term, unless one is to follow "Humpty Dumpty" and make words mean just what one wants them to mean, nothing more and nothing less. Such a use of the term Humanism perpetuates the old dualism of the spiritual and the sensuous. Humanism's chief excuse for being is precisely that it insists on the essential oneness of human nature. And while for practical purposes of speech it may still be convenient to use "material" and "spiritual," "biological" and "mental," it is to be distinctly understood that the realities designated by the terms overlap, interpenetrate, fuse, and are basically one. To separate in actual meaning that which is by nature one is psychologically unsound and spiritually unfruitful.

The ethical life of Humanism, then, is based on the actual situation of human nature. We are not disembodied souls living in a world of pure spirit. We have appetites and passions, hungers and thirsts, desires and aspirations. We have aches and pains, as well as joys and excitements. We must eat and keep warm, as well as think and aspire. And all these are of the very texture of the ethical situation. The Humanist ethic is not life in accord with an absolute standard that never knew reality on land or sea, but life in the fulness of the inherent and the unique needs of individual man.

The Humanist ethic aims to satisfy the whole of human life, no phase of life being taboo. In most religions some of the deepest needs and most fruitful sources of abundant living including the whole sweep of sex, have not only been ignored but actually repressed and positively condemned. But Humanism, far from approving the age old and banal lunacy, incorporates the physical as well as the spiritual in its very foundations.

But life is also freedom and loyalty and dreams and visions; and these are of the very texture of physical well being, just as food and shelter and sex are of the very texture of spiritual well being. Man cannot live by bread alone, nor can he live by visions alone. The soil of the earth blooms into the flowers of the spirit.

So Humanist religion plunges bodily and boldly into the thick of the battle for a full life for all mankind. It is interested in everything that concerns human life. The sweat of the shop and the grind of the market place, as well as the thoughts of philoso-

phers and the dreams of seers. It sorrows over every wail of woe and rejoices over every far flung hope. Sometimes grimly, sometimes buoyantly, but always definitely and with bridges burned, Humanism tackles life situations. Issues shift, needs change, men grow old and pass away; but always there remains the human struggle to wring a more satisfying life from environing situations sometimes none too friendly. But with greater knowledge comes greater control and with greater control more visions of far reaching goals. With increasing knowledge and insight, with growing determination and power, man moves steadily forward, striking from his soul the chains his older self has forged, facing unflinchingly the present, and daring courageously to chart the unknown tomorrow.

CURTIS W. REESE.

The Triumph of the Peace Pact

The practically unanimous ratification of the Kellogg multilateral treaty for the outlawry of war is a great triumph for the cause of peace, and a notable victory for the President, the secretary of state and Senator Borah. It will be hailed with rejoicing throughout the world. It is a striking demonstration that the people of the United States are sincere in their desire to rid civilization of the institution of war.

The treaty has been ratified without reservations or interpretive resolutions. It stands in its simplicity of language as the unqualified declaration that this country "renounces war as an instrument of national policy" and is determined "that the settlement or solution of all disputes or conflicts, of whatever nature or of whatever origin they may be," which may arise between it and other nations signatory to the pact, "shall never be sought except by pacific means."

Every effort to rob it of its force, to blunt or bemuddle it, met with failure. One single concession was made to obstructors—made not through any fear that the treaty would be defeated if there were no concessions, but because obstruction was doing injustice to other matters which must come before the Senate. A report of the Senate committee on foreign relations was read by Senator Borah, in which the understanding of the administration as to the implications of the treaty in the matter of self-defense were set forth. But to this restatement of opinions which may be found in the speeches and communications of the secretary of state Senator Borah appended a declaration that it must not be considered as in any way an expression of reservations.

With that the obstructionists had to be content, and were content. Their complete surrender is an evidence of how strongly they have felt the pressure of the country's sentiment. Only that can account for so signal a triumph. If it were not that the American people are manifestly behind this treaty such a result would have been impossible. The influence of a President at the end of his term of office could not have proved sufficient to achieve it.

The strength of the treaty with the people lies, unquestionably, in its direct simplicity. It is the first frontal attack on war as a political institution that has been made in history. All other peace movements have attempted to make terms with war. They have provided for it under certain conditions, or retained it in the guise of a sanction. This treaty makes no terms. It excludes no sort of dispute from the pledge to seek settlement only by pacific means. That pledge is the vital heart of the treaty. With the opinion of the world's peoples supporting it that pledge can and will keep the peace of the world.

The Senate's action insures the ratification of the treaty by all the signatories. It brings into the picture no less than fifty-six other nations which either have signed the treaty or declared their intent of adhering to it. It means, beyond a reasonable doubt, that Argentina, Brazil and Chile—three South American republics hitherto holding aloof—will join in this world concert, and the pact will be made the first universally adopted treaty in the history of mankind.

Set down Jan. 15, 1928, as the day on which a new chapter in history began to be written. We are not prophesying that the chapter will be completed without blots or disappointments, but we feel confident it will carry civilization far toward the goal of which its finest spirits have dreamed. If the world's peoples will it this treaty can become the foundation stone in a new order. It rests with the people. Those who have labored for its adoption have believed in the people. Deliberately they put aside the old so-called guarantees of force, and took the great step of faith which makes the goodwill, the sanity, the constructive impulse of the people its only sanction.

We congratulate the American nation, President Coolidge, Secretary Kellogg, Senator Borah and his colleagues, and our fellow Chicagoan, Salmon O. Levinson, upon yesterday's great work.

—*Duncan Clark in* Chicago *Evening Post.*

Excelsior

A Hymn

(Suggested by a sermon preached by John Haynes Holmes)

Heed not the voice that says
We cannot scale the hill
Which leads from poverty and war
To plenty and goodwill.
Look back upon the past,
The goals that have been won,
Then dare to say we cannot win
This climb we have begun.

Although our feet have slipped,
And lions in the way
Have sometimes turned us back in flight,
Afraid to join the fray;
Yet from our shame has come
A new will to attain
The heights we saw close on ahead,
But, shrinking, failed to gain.

God, stir us from content
That saps the will to do.
Dispel our ignorance and doubt,
Impel us to pursue
Our way, upon that hill,
Which leads from sin and strife
Up to the Commonwealth of God,
Up to the crest of life.

MARGUERITE EMILIO.

Can the Prosperous Be Religious?

On Thanksgiving Day I spoke over the radio on behalf of the Community Chest. In the course of my address I recounted one of my favorite stories. It concerns Reb Nahum Grodner, a patriarch, who devoted his entire time to the study of the Talmud and the practice of charity. It was his custom to go around town every afternoon and collect food and clothes for the needy families of Grodno, his native city. Once he approached a wealthy man for a contribution, and was flatly refused. In vain he tried to persuade the miser. His heart was adamant. Then he began to lecture him on the vanity of man and the uncertainty of his wealth and life. The stone-hearted individual became incensed and slapped Reb Nahum on the face. For a moment the noble man was dazed. Then without the slightest display of ill feeling, he said:

"Well, Reb Malkiel, this was for me. Now what are you going to give for the poor?"

A few days after I received a note from a "Thanksgiving Night Radio Party" in which the writer, whose imperious dashing hand betrayed a strong-minded woman, wrote: "May I ask this question? Was a minister of the Gospel ever known to tell a kind act of a rich man in his pulpit or over the radio?" I took occasion later to say that I sincerely hoped both ministers and Rabbis are prepared to do honor unto those to whom honor is due. A kind deed deserves appreciation, whether done by the poor or by the rich. I cannot speak for ministers of the Gospel, since I am a Rabbi, but if they sometimes seem inclined to favor the poor, perhaps it is because their Master once remarked: "It is easier for a camel to pass through a needle's eye than for a rich man to enter Heaven." I cannot forget, of course, that it was a Rabbi of Galilee who uttered these words. It is the general impression that clergymen show far too much, rather than far too little, appreciation of the generosity of the powerful. This impression is just as wrong as the belief that they underestimate kindness by the well-to-do. I believe the lady who rose to the defense of the wealthy is a little too sensitive on the subject. It is wrong for anyone to make invidious distinctions between the well-to-do and the humble, but it is far better to show intense feeling on behalf of those who are struggling with inadequate funds in the philanthropies of the country in order to alleviate wretchedness and to bring sunlight into darkened lives. Let us forget the subject of praise and remember only our duties.

Prosperity as an American Credo

This colloquy prompted me to think again upon the whole theme of the relationship of the prosperous to religion. The episode speaks for itself far more eloquently than any commentary upon it. In the light, however, of the dominant tendencies in contemporary America, it assumes a special significance. For today we are worshipping at the altar of the Great God Prosperity. The political party which stressed prosperity and promised a continuance of it has been successful in the recent elections. Its nominee has lifted prosperity into the realm of a religious cult. He holds forth the Messianic vision of a nation freed from poverty within a short time by virtue of employment for every citizen. "The abolition of poverty" is portrayed as a realizable ideal, speedily and in our days. In "The Rise of American Civilization" Charles and Mary Beard affirm that the "Communist March" at the end of the nineteenth century was effectually halted in the United States by the widespread distribution of the goods of life. Democracy in economic affairs has resulted in a dissemination of luxuries in which each person believes he shares and seeks more richly to participate. The poor are said to be diminishing in number; the middle class is increasing, the well-to-do growing wealthier, and the rich more blessed each passing year.

The Psychology of the Prosperous

A major effect of American prosperity is in the domain of psychology. The beneficiaries of the new bounty are coming to accept it as divinely ordained. Their mood is exactly the opposite of that conveyed by a paragraph in the Prayer Book of the Reform Jews:

> In prosperity may we not be tempted to say: My power and the might of my hand have gotten me this wealth; but may we remember that it is Thou, O God, who givest strength to acquire substance.

Prosperity is making multitudes spiritually self-sufficient and arrogant. Money can buy them leisure; it can purchase a retinue of servants who wait upon their needs; it can bring them amusements; it opens doors which otherwise would be locked. What need is there of religion? Religion, it is asserted, is necessary for those who require bulwarks and props in order to adjust themselves to the shocks and crises of reality. Through wealth the prosperous are meeting the problems of existence completely to their satisfaction.

If they fall sick, they can hire the best medical service. A few of the superstitious and weak-willed may incline towards the healing cults, but the modern-minded, sophisticated well-to-do are daunted by nothing, except, perhaps, by the eventual dissolution. What need is there of poetry, psalm and prayer? A few may cling to the habit of the 23rd Psalm, but the majority scorn it or its fellows. Religion requires a spirit attuned to modesty and aware of the perspectives of living. It cannot flourish in an atmosphere of callous conceit. It makes no converts among those popularly designated as "hard-boiled."

Church Building a Vicarious Atonement

It may be argued that churches and synagogues are being built throughout America in number and on a scale heretofore unvisioned. Majestic spires soar to the heavens; glorious domes adorn the scene. Millions are being spent to erect and support these edifices. But in large measure, they represent a vicarious atonement by the well-to-do for their neglect of religion. It is fashionable to belong to certain religious institutions. But worship is avoided. Members may attend services once or at most twice a year. If preachers depended upon the prosperous in his congregation to furnish him an audience for his sermons and fellow-worshippers with himself, he would be even more disillusioned than he now is. Modern people find it difficult to sit still during a religious service. They must be constantly on the move. Charles Beard in "Whither Mankind" describes those who reduce all things to "matter, organizations and motion." Activity, even though it have no value or objective, is the sole interest of hosts of our contemporaries. The average American church is as cold and lifeless as a tomb. The breath and hue of creative force have abandoned it. The world has swept on in another direction. This is not

healthy or beneficial to America, but it is a fact. Whether we like it or not, the situation exists.

The Social Aspects of Religion

Almost every church or synagogue has an inner nucleus, an elite group, an old aristocracy. How many of this select group frequent the institution or send their children to the religious school? The ambitious *nouveau riches* affiliate with fashionable churches in the hope that they may be socially accepted, and their children gain opportunities denied them. But the newcomers find the bird has flown. The aristocracy is represented neither at church services nor in the religious school. The elite not only avoid association with the "arrivistes," but are too indifferent or bored to trouble themselves at all with the social aspects of religion. They find recreation elsewhere; they rush to Europe for periodic fillips. They stimulate themselves by artificial pleasure of a pagan origin, regarding the church as an inhibiting, repressing factor and a killjoy. The educational directors of the large churches and synagogues can testify to the insuperable difficulties of luring the children of the well-to-do into the social and cultural movements of the institution. A few may be interested in dramatics. But the majority pass by on the other side.

Prosperity and the Economic Message

Nevertheless they succeed in preventing the church or synagogue from becoming an active influence in economic and sociological betterment. The prosperous in America are reducing all forward-looking preachment, in press, politics, organizations and pulpits, to mere vacuities. They regard the church as an instrument to protect their possessions. They wish to make the preacher a court chaplain. They combine against him if he appeals powerfully to their conscience. Though they may not attend his services, they cannot help hearing him on the radio or reading his published utterances. Since the community regards him as the religious spokesman of their powerful economic unit, his statements carry an authority in the commonwealth which they utterly lack with his own congregants. They are merely interested in avoiding controversy and "playing safe." The mildest liberalism smacks of radical dissent. It causes the pocket-book nerve wildly to vibrate. The preacher who looms prominently in the progressive economic movements of the United States is usually outside the pale of accepted religionists. The more prosperous this country becomes, the more vigorously it insists that its clerical mouthpieces avoid the slightest suspicion of communal criticism.

Where Is America's Salvation?

No one will wish prosperity to lessen in order that the hearts of the American people may be chastened. No catastrophe ought be needed to turn the attention of the well-to-do towards religion. The tragedy of American life is that the reactionary churches are holding fast; the liberal churches are suffering. The latter are not institutions, but mere processions. Their membership is transient; their influence only skin-deep. The more liberal their message, the less effective they become in welding their congregants into solidarity.

If salvation can come to stiff-necked America, it will come through the daring challenge of men who are not mere preachers, but prophets and seers. They must be willing to undergo the inevitable perils of leadership. They must not allow themselves to be heckled into hesitation or bulldozed into flunkeydom. They must match against the wealth and power of their parishioners the majesty of their own word, the glory of their own personality, and the sincerity of their own program. They must have supreme patience and understanding. They must be skilled in the new knowledge. They must be able to demonstrate to their blasé, contemptuous flock the vanity of their way of life. They must stir them to an appreciation of the arts. They must stimulate them to utilize their means for the endowment of cultural efforts. They must arouse in them the capacity to probe the spiritual realities of existence. They must make religion a personal immediate interest. They must penetrate to the heart of each individual's problems, and touch him at the very quick of his nature.

It is a titanic responsibility to place upon the shoulders of the clergymen of America. Jeshurun is waxing fat and kicks. And the day of the prophets is yet to come.

Temple Emanu-El, LOUIS I. NEWMAN.
San Francisco, California.

The Song of the Cricket

When the day is done and the comets
Come out to play with the night,
A cricket in yonder marshland
Pours forth his song of delight.

The song is of birdlings and bushes,
Of reeds and the babbling springs,
And through the stillness of evening
The voice of the marsh cricket sings.

'Tis a song of the beautiful iris,
'Tis in praise of the murmuring brook,
'Tis a softly whispered secret
Of a nest in a far off nook.

It tells of lilies and blue flags,
That grow in this joy-giving place.
It tells of the tall, haughty oak trees,
And the fern whose leaves are of lace.

Yea a story of little round pebbles
To be found in the miniature river.
All this from the throat of the cricket,
The tiny, the merry song giver.

About the wee, small leaf ships
That sail down Happy-land creek
On, on forever, new scenes and
Adventures to seek.

And lastly of fairies and elfs
That dance on the soft-tufted green
And of robins and wrens, then of bluebirds,
That come to this rollicking scene.

Softer and farther away, the voice of the
cricket becomes.
And away off into the distance
The frogs are heard beating their drums.

Then softly and gently
Slumber caresses the world
And night reigns unperturbed
With her dark blue banner unfurled.

—*Muriel J. Davis*
The Washburn Grist.

Tom, Dick and Algernon

Tom, Dick, and Algernon entered the same class in an eastern Theological school. It was a good school as Theological schools go. Tom was a graduate of a distinguished New England college; Dick could display a diploma from a huge university on the Pacific coast; while Algernon had gone through the mill at a mid-west denominational college. Tom and Dick were popular with their fellow students and their professors. They were graduated in the first third of their class. Algernon had a harder time. His sermons were mercilessly criticized by the other students. His professors as tactfully as possibly intimated that he really must learn to think. He seemed to lack the ability to analyze any social or religious problem. However, he was a handsome fellow, had a good presence, and a ready vocabulary. At the end of the three years Algernon left with Tom and Dick, but without his professional degree.

In college Tom had specialized in labor problems. He took a church in western Pennsylvania. He was quite happy for a little over two years. Then came a strike. Tom investigated. He took the part of the strikers. He organized a relief organization. He put all his money into it. He put all that he could get hold of of other people's money into the cause. The strike was lost. It lasted eight months. Tom lasted in his church four months after the strike started. He was charged with working with socialists and communists, and it was suspected he might be both. Tom tried to get another church. The seminary faculty praised his intellectual ability in guarded phrases. The church officials in all candor revealed to inquiring churches his record in his first parish. There was no demand for his services. Tom is now selling industrial life insurance.

Dick became the pastor of a wealthy liberal church in the fundamentalist south. Though from California he was regarded with suspicion as a Yankee because he had been to an eastern seminary. In the south such seminaries are thought to be a bit lax in doctrine.

At the seminary Dick had specialized in comparative religions. He began a series of lectures on "The Sympathy of Religions." Some of the congregation intimated that he made out about as good a case for the other religions as he did for Christianity. There were many who were heard to say with the air of meaning more than they said that the Christian religion was good enough for them. In his morning sermons Dick began to treat of world brotherhood. He talked about a permanent world peace. Some of the members of the American Legion decided not to attend Dick's church. Perhaps the crisis came when he preached from the text, "God hath made of one, all nations," and the very next day proposed to the women's missionary society that they take for their next study book, "African Trails." Eighteen women were in that society. Eighteen of them felt that the memory of her Confederate father had been insulted. Dick tried to get another church. The seminary faculty praised his scholarship in guarded phrases. The Southern superintendent in all candor revealed to inquiring churches that he feared Dick was lacking in tact. There was no demand for his services. Dick is now trying to sell Florida real estate.

Algernon took a small church in New York state. It wasn't much of a church and it was in a town of not more than five thousand inhabitants. Algernon got the men to eat once a month at the church instead of with their respective families. That was different. Algernon thought the young people ought to be allowed to dance in the basement of the church. The young people were for him from that time on. He was a good dancer. That church never before had had a minister who was a good dancer. Usually they had had an old man who was about through with preaching. Algernon joined the Masons and became chaplain. The people felt that they had a real liberal. Some folks who hadn't been to church for a long time started in again. There weren't many when they all came, but the attendance was the best it had been for years. As one woman expressed it, one felt better after hearing Algernon preach. His favorite text was, "Ye are the salt of the earth." Sometimes a man would be feeling pretty much a sinner and pretty well convinced that society was in a bad way and that he was contributing to its badness; but shucks! after hearing Algernon preach he could see he was all wrong, that practically speaking the Kingdom had arrived on the earth, and he was himself of the salt of the earth. Too bad, Algernon had to go, but a prosperous church in a town of some thirty thousand down state became interested in him. The seminary was glad to recommend him as "one of our finest young men" and the superintendent said right out that Algernon had a great future.

Algernon was a success from the first to the last in his city church. Issues local, social, political, economic, and of all kinds came and went. Algernon said, said it with great emotion, that the business of the minister was to preach the Gospel of Jesus Christ and nothing else. Practically every one agreed with him. In fact, I expect that Algernon has never preached a sermon with which any one has disagreed. Algernon kept track of the sermons on which he had the most compliments, and devoted himself to preaching that kind of a sermon. Soon he was on the radio. His mail became enormous with letters from people who felt better after hearing his sermons. Algernon said it made him so happy because he could make so many people feel better. Sometimes he would read some of these letters from the pulpit. Of course, if he came to a part that was too flattering he modestly put it aside. Some of his seminary mates who had small congregations managed to listen in once in a while. They were likely to sit up a long time that night looking off into space, or, if it was about the first of the month, staring at their bills. Of course, Algernon was put on the programs at the conferences and conventions. Even if what he said didn't amount to much one felt he was a big man. Didn't he preach to big congregations!

That church just could not hold him over five years. Of course, he had had chances to go to bigger churches; but when finally the great church of the Immaculate Divinity in New York city became vacant, it was felt that that pulpit, made famous by three generations of world known preachers, should call a young man with an engaging personality, a go-getter, a man with the hustling spirit of the world of today. The seminary purred, the superintendent acted mysteriously and felt important. Then came the announcements. The newspaper releases stated that there was a great demand for Algernon's services. Algernon is now twice a doctor of divinity.

HAROLD SCOTT.

The Study Table

Our Relations with Others

A considerable volume of printed matter is resulting from the Second Conference of the Institute of Pacific Relations held at Honolulu last year, and, more is to be expected. We have already called attention to three pieces—"Problems of the Pacific," which was the official report of the proceedings, Prof. Mears' "Resident Orientals of the Pacific Coast," and Sun Yat-sen's "San Min Chu-I." We now have Dr. McKenzie's "Oriental Exclusion,"[1] the alternative title of which adequately states its nature—The Effect of American Immigration Laws, Regulations and Judicial Decisions Upon the Chinese and Japanese on the American Pacific Coast. His subject is specific and is clearly treated. The history of the immigration—first of the Chinese, later of the Japanese—is traced. At the beginning the immigrants were more then welcome; pioneer conditions demanded labor and the Asiatic source was the most direct and immediate. Gradually, the situation changed and the labor that had been welcome became disliked and feared. Economic, social and racial influences all operated and a system of control ending in exclusion was developed. Dr. McKenzie shows the causes and growth of the hostile sentiment and its culmination in the Act of 1924. He studies the reaction of Chinese and Japanese to the Act and brings out clearly the many and curious problems that result from its operation. He develops these in connection with questions of citizenship, family relations, entry, temporary visitors, treaty merchants and students. He then discusses illegal entry and deportation. Many strange anomalies occur in the administration. For example: a Japanese citizen, born in Japan but conducting a mercantile business here may bring his wife into this country; but a Japanese born in this country, and by that fact an American citizen, engaged in commercial business here may *not* bring the wife whom he may have married in Japan into the United States. Both China and Japan are dissatisfied with the situation. Perhaps it is not so much the fact of restriction in itself that causes dissatisfaction as the kind of discrimination that is involved, and the method of application. For the moment they have no recourse. The time may easily come when some mode of retaliation will be devised. Whether such time comes or not, our policy and method should be such as will be approved by others. As Dr. McKenzie says: "There is need at present as never before of a sound and rational immigration policy acceptable to all the nations concerned."

The Stafford Little Lectures are an endowed course given annually at Princeton University. They were for a number of years, at the suggestion of the founder, given by Grover Cleveland. Since his death, in 1908, there has been a different lecturer each year. The lectures are generally published in book form. They regularly deal with political, governmental, or international subjects. The lectures for 1928 were given by Charles Evans Hughes and deal with "Our Relations to the Nations of the Western Hemisphere."[2] There are three lectures. The first discusses the Monroe Doctrine and Canada. The others deal with Latin America, such questions as recognition, furnishing of arms, loans and investments, financial advisers, intervention and methods of arbitration and pacific settlement of disputes are considered. Mr. Hughes is on delicate ground much of the time, but he is certain that we are always impelled by the highest and noblest of motives and that we are always in the right. Such certainty is most satisfactory.

We regret that our notice of Henry L. Stimson's "American Policy in Nicaragua"[3] is belated. The book came to our table when we were in Mexico and now, that we are back and attending to business excitement over the Nicaragua affair has subsided. The election has taken place under our supervision and Moncada, the Liberal condidate, is to be President. Of course, a Liberal candidate would have been elected in any fair election in Nicaragua from the days of Zelaya and Dr. Madriz. Only the presence of our marines to back Conservatives whom we have cared to aid has kept one after another Conservative in power. And, of course, in any real election held in 1928, with only Nicaraguan influences present, General Moncada would not—could not—have been elected. It is something gained to have a Liberal elected, even though his genuineness is in doubt and even though he is *our* candidate. Conditions in Nicaragua are much as before. The man to be at the head is subject to the same influences, is under the same control, as the puppets who have preceded him. American interests will be "safe" under Moncada, in the same way and for the same reasons, as under Adolfo Diaz. Hostility toward him will be as real and shown in the same way as toward his predecessors. Marines will be as necessary to protect American lives and property as they ever were—and they *never were*. Not satisfied with our meddling of eighteen years, we are in for a long adventure. *Doctor* Stimson's book is an apology and a defense. It is simply written and easily read. The discussion is under three heads—The Historical Background, the Settlement of 1927 and Landmarks of Our Future Policy. The book ends with the paragraph: "A policy of helpfulness which was thus accepted by Nicaragua in the same spirit in which it was offered by our government, should not be poisoned and rendered of no effect by ignorant or partisan attacks in the United States." This is a gem. It deserves careful reading and re-reading. The less one is ignorant and partisan the more deeply it will impress.

Walter H. Nichols enters a field new to him in "A Morgan Rifleman."[4] His earlier stories for boys have not been historical novels. This one is a tale of the American Revolution. The hero, John Homer, a young Virginian, is one of Colonel Morgan's sharpshooters. He entered the American army in the early days of the war and the story carries him along to its end. The purpose of the book is to present the case of Benedict Arnold, with whom young Homer was brought into close contact. In fact, through much of the story, he is his trusted personal attendant. John Homer saw Arnold when his dash and bravery made him the idol of his soldiers; he saw him in humiliation and embittered when his services were underestimated

[1] "Oriental Exclusion." R. D. McKenzie, Chicago: 1928. The University of Chicago Press. 16 mo. pp. viii. 9-200. Price $2.00.

[2] "Our Relations to the Nations of the Western Hemisphere." Charles Evans Hughes. Princeton: 1928. Princeton University Press. 16 mo. pp. 124. Price $1.75.

[3] "American Policy in Nicaragua." Henry L. Stimson. New York 1928. Charles Scribner's Sons. 16 mo. pp. 129. Price $1.25.

[4] "A Morgan Rifleman." Walter H. Nichols. New York: 1928. The Century Co. 16 mo. pp. 308. Price $2.00.

and illy requited; he was with him in Philadelphia, where his loyalty was undermined and his character was warped; he was at West Point at the moment of treachery, when the brilliant leader became the despised traitor. The story is well told and, without making a hero of the man who betrayed his trust, shows how and why the conditions for treason arose.

FREDERICK STARR.

"The Catholic Spirit in America"*

The author of this very readable book is a prominent Catholic layman, associate editor of "The Commonweal." The purpose of the volume, as stated in the preface, is to inquire whether or not a Catholic layman, loyal to his church and its dogmas, can consistently play the American game; and also "to make it possible for Catholics to go a little farther outside their church circles— to help bring about the day when they can participate more openly, fruitfully and industriously in the nation's political, moral, social and creative business than they can now."

The author disavows any dogmatic or apologetic purpose. On the whole, the book is broadminded, fair, and scholarly. The writer holds his church to be spiritually and morally infallible and changeless, and that her priests are intermediaries between himself and God. And yet he declares that Emerson, although "he closed his eyes to sacraments more precious and invigorating than daylight and the stars," possessed "the proper attitude of the soul in the face of the universe," and that Emerson's "doctrine is so acceptable, I wonder why it is not more widely recommended."

The Puritans are not a favorite with the author. He declares they had character, but nothing else. But he adds that Puritanism was not wholly a Protestant thing, or altogether an evil. "It was one of those seasons of aridity which keep the human climate from becoming too soft and tropical; and as such it was given a place inside the Catholic Renaissance itself."

The author maintains that much of the prejudice in this country against the Catholic church can be traced to our immigrant population, to the ignorant masses manipulated by politicians with Catholic names for corrupt purposes. The Klan, he says, had its rise in a rural population which thinks of the city and all foreigners as wicked.

The author is disturbed by the small proportion of names of Catholics compared with some other religious denominations, in "Who's Who." One reason for this, he asserts, is that the Catholic church in America has had to be on the defensive against constant abuse and, therefore, its thinking has been more or less apologetic. Another reason, he says, is the system of education which Catholics have developed for themselves. Quoting Cardinal Mercier, that "The first condition of a fruitful research is liberty," he adds: "Unless Catholics resolutely enter the field of scholarship and creative thinking, one does not know what spiritual room will be left to them in the Republic apart from purely religious activity within the walls of the churches."

One wishes the author had left out the chapter on Mexico, which seems decidedly biased and unfair. To the reviewer, it is not in keeping with the fine spirit which characterizes the rest of the book.

Speaking of the future relation of Protestant and Catholic, there is this fine passage:

> I feel that one may safely pray that somewhere in the distances ahead Christ has appointed a meeting of the waters where currents that now babble angrily to one another will mingle in the strength and peace of one stream. And if it be legitimate to pray thus, out of confidence in ultimate divine charity, it may also well be excellent to observe towards one another courtesy and long-suffering.

On reading "The Catholic Spirit in America," the liberal Protestant is aware that his kinship is closer to the Catholic church, as it is interpreted by Mr. Shuster, than it is to the Protestant church, interpreted by the Fundamentalist.

CLIFTON M. GRAY.

*"The Catholic Spirit in America," by George N. Shuster. The Dial Press, 1927.

Correspondence

Oil!

Editor of UNITY:

A Canadian labor paper, date of December 27, 1928, published an editorial of which the following paragraphs are a part:

An Issue of Importance

"Students of international capital who see in oil the germs of war and in British-American naval rivalry the threat of the next great armed clash, assert that an analysis of British control of Paraguay makes the boundary dispute between the two countries an international issue of the first magnitude.

"The position will be more clearly understood when we point out that the United States investments in Bolivia amount to $110,000,000, whilst they have only $15,000,000 invested in Paraguay. Two powerful groups of capitalists, backed by their respective governments, confront each other in South America. The danger lies in the fact that the interests of the contending forces cannot be reconciled. They will grow ever more antagonistic towards each other, and in order to prevent defeat by its rival, one of the groups will undoubtedly risk war before allowing itself to be crushed. As capitalists, they have no choice but to fight. They can no more arrive at any agreement than two dogs who are struggling for possession of a bone, or two slaves can, who are fighting for one job, a job upon which the existence of each depends."

Since no reputable paper would be likely to publish untrue statements in regard to an affair so menacing, we can probably rely upon the financial facts as stated. So far, however, I have seen no statement in any paper published in the United States on this matter. Can you enlighten me and other readers of UNITY in regard to this? And is it not true now that a truce has been arrived at between Bolivia and Paraguay which will defer armed conflict and perhaps prevent war altogether? If the facts stated in the quotation from the editorial were widely known in the United States, would they not help to make people refuse to support such a war?

LYDIA WENTWORTH.

Brookline, Mass.

The A. F. of L.

Editor of UNITY:

The editorial on the A. F. of L. convention and its action with regard to John Dewey and Brookwood which appear in the December 17th issue of UNITY has just been called to my attention. I want to say that I have read the editorial with deep appreciation. The A. F. of L. has not in a long while gotten such a reaction on anything from

The Field

"The world is my country, to do good is my Religion."

THE CHURCHES STOOD TOGETHER FOR THE PEACE PACT

Tens of thousands of people signed this Memorial, the text of which had been drafted by the Federal Council's Commission on International Justice and Goodwill:

First—That war should he renounced and never again be resorted to by civilized nations as the means for settling disputes, enforcing national claims, or seeking national objectives.

Second—That war should be made a crime by specific provision of international law.

Third—That the settlement of every threatening dispute, whatever its nature, should never be sought, except by pacific means.

Fourth—That even regarding disputes which the nations involved may not be ready to submit to arbitration or judicial settlement, they s h o u l d nevertheless pledge themselves not to resort to war.

Fifth—That s o l e m n engagements pledging the good faith of the nations in these vital matters are essential to the development of the spirit of mutual confidence which must precede a general movement for thoroughgoing disarmament.

Practically every one of the 48 states was represented in this nation-wide movement of the churches in support of the multilateral anti-war treaty. New York State, with 27,793 petitioners, headed the list. Pennsylvania was next in order with 19,712. Ohio followed with 15,399, and Illinois with 11,427. One church, the First Congregational of Oak Park, Illinois, sent the Federal Councils of Churches a petition signed by 1,350 members and friends of that congregation. Twelve hundred members of the First Congregational Church of Berkeley, California, signed the petition as did 1,000 members of the Broadway Tabernacle of New York City, of which Dr. Charles E. Jefferson is pastor.—*Federal Council Bulletin.*

FROM THE ARBITRATOR

The gross estate of Payne Whitney has been announced as $194,328,514. That figure represents a tragedy, for if he had only lived one year more he would have been worth $200,000,000 and happiness would have been attained. However, since his death on May 25, 1927, the value of his securities has increased so that his estate is now worth $217,000,000. Like a bandit, he is worth more dead than alive.

Thomas Fortune Ryan died the day after the Whitney announcement, leaving an estate of about the same size, which was of no further use to him, except as the subject for a full page obituary. These two men may go down in American history as the foremost of their time, both having enjoyed (as it is called) incomes of over $5,000,000 a year without working. However, within a few years incomes of $10,000,000 a year will be as common as the smaller amount is now.

In a 15-year period the cost of military training in our educational institutions has increased from $725,168 to $10,696,504, the number of institutions giving such training from 57 to 223, army personnel detailed to conduct it from 85 to 1,809, and students enrolled from 29,979 to 119,914.

The American Federation of Labor has expunged from its records a tribute to John Dewey because that liberal educator has written his rather favorable impressions of Russia.

Soon after Lionel Licorish, a colored man, had saved sixteen people from the sinking Vestris, James A. Farrell, president of the United States Steel Corporation, announced publicly that American ships should employ only white Americans.

SAVING THE BABIES

Reduction in the infant mortality rate is being continued in the United States, according to Miss Grace Abbott, chief of the Children's Bureau of the U. S. Department of Labor. The rate last year—sixty-five infant deaths per 1,000 live births—was the lowest in the country's history.

Lest we relax our efforts, however, Miss Abbott points out, as the Chicago *Evening Post* quotes her, that no State in the Union has yet succeeded in getting the rate as low as New Zealand, where it is only 39 per 1,000. The best record is held by Oregon, with a rate of forty-eight. Idaho and Washington are tied for second, with fifty, and Nebraska, Minnesota, Utah, Iowa, Kansas, New York, Wisconsin, Indiana, and Connecticut follow in the order named. The lowering of the rate, Miss Abbott reports, is "unquestionably associated with the general improvement in public health, the establishment of child-health conferences, the development of prenatal clinics, the distribution of literature, and public education."—*The Literary Digest.*

ACROSS BATTLEFRONTS OF YESTERDAY

Close to the spot in Geneva where Calvin was born stands a fine eighteenth century mansion; so fine indeed, that, at its completion it was said by the stricter Calvinists that the Devil had entered Geneva through its gateway!

If the Devil did enter by the door, he has long since flown out of the window; for this very house is now the headquarters of the World Student Christian Federation and its offspring, the International Student Service (I.S.S.), a lusty infant with all the independence of the modern child.

It was an S.O.S. that brought I.S.S. to birth—an S.O.S. from an Englishwoman who witnessed the terrible suffering of Austrian students during the crash of the Austrian currency after the war. Students everywhere responded to the appeal, revealing a new and fine spirit of international brotherhood, ready to leap gallantly across the battlefronts of yesterday. Relief and the promotion of "self-help"—that constituted and still constitutes the chief program of I.S.S.

Bulgarian students appeal urgently for help to help themselves! Very well—I.S.S. will help to build a Student House in Sofia. Chinese students struggling against great odds with high

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the members of this country, and it will be a mighty good thing for them and for the labor movement in general if the thing is kept up. Thanks a lot for your contribution.

With best wishes always, I am

A. J. Muste,
Chairman of Faculty, Brookwood.

Mr. Mussey on "Good Capitalism"

Editor of Unity:

May I put in a humble question mark on the article by Professor Mussey entitled "Good Capitalism" in Unity of December 24th? That such a clear thinking man as Prof. Mussey should write such an article is really surprising. The spirit of the article shows not only how far the myth of "good" and intelligent American capitalism has penetrated but it perhaps teaches us also a lesson that as economists authors of history make far better historians.

While Prof. Mussey starts out in a satirical fashion, he certainly does not continue it. When he says that American capitalism "is showing an unprecedented sense of responsibility for the solution of problems hitherto left to the reformer and crank," he is all wrong. My own long experience in the social legislation movement has taught me better. I should like Professor Mussey to point to a single piece of labor legislation now advocated by "reformers and cranks" which is not fought in the most vigorous and venomous manner by American capital. The slightest knowledge of real facts would have proven to Prof. Mussey that there is not a scintilla of evidence to support his conclusions.

I have developed some of the true facts in an article in the current issue of the *American Mercury* and for this reason I do not think it necessary to elaborate them in this letter.

New York City Abraham Epstein.

"Conscious of the Universe"

Editor of Unity:

J. H. Ostrander, in Unity, December 24, kindly quotes from my report of Dr. Wise's services the words, "for religion means growth, development, provided one is conscious of his relation to the universe." He asks me to "chart" my conception of my "relation to the universe."

I suspect that he is making gentle fun of me. But let me say that the quoted words were part of a long paragraph in which I attempted to paraphrase what Dr. Wise said in his sermon. It would be unwise for me to try to "chart" Dr. Wise's ideas. I have trouble enough with my own. Besides, Dr. Wise could say—and perhaps fairly—that my paraphrasing did not express his thought. So, I must decline. Sydney Strong.

New York City.

hopes for the future, similarly claim the helping hand! Again I.S.S. plans a self-help Centre in Nanking, and as many as 44 Relief Scholarships for the coming year. Similar help is also to be extended to India.

And to show that I.S.S. realizes that man does not live by bread alone, a series of small Conferences are being planned, the purpose of which is to bridge some dangerous cultural and spiritual gulfs existing in the world. Thus Jewish students and their opponents are to meet around the table in January; representatives of the Pacific Ocean Countries in March; representatives of India and Europe in July. Youth knows better than to hush up existing frictions and misunderstandings. I.S.S. stands for mutual aid and open diplomacy in a world that still too readily practices more primitive philosophy.—*The American Friend.*

Geneva (Taconnerie 5). B. P.

THE OTHER MAN'S VIEW-POINT

(The following is from an unnamed contributor.)

You write of things you've seen—the moonlight on the Taj, the romance of the Orient, the joy of discovery. All those things I know and we are comrades in knowing them together. But there is something else that hammers through a stiff indifference to disturb a spirit little given to pondering on serious things.

The knowledge that has beaten through my callous selfishness is this—that other peoples with their Gods are just as moral, just as right as I with mine.

For instance, there was the handsome Arab who talked with me in Egypt. I wondered at the way their women lived in deep seclusion and I told him that to us the plan of life was wrong. He smiled a tired smile at me, as though his ears were weary hearing always that remark. As some learned sage would answer a simple student's query he replied to me.

"To us it seems your morality is negligible. See how your wives and sweethearts cling to other men in the music of an obscene dance. We Arabs could not stand for that. We love our women far too much."

It startled me from a smug acceptance of Christian superiority and all the trip my complacency has been upset remembering the first lesson from that Mohammedan and watching other peoples at their prayers.

Through the mystery we call India I heard companions sneer at how the Hindus lived. They ridiculed their childish beliefs and rites so little understood by other nations. But I could not join in A lazy people? Well, perhaps their happiness lies in doing what they wish. Under the scorching sun a people must be lazy to exist and maybe all their practices are governed by the sun. An inner contentment they seem to search for, not shouting their righteousness from the corner of the street, but listening always to some inner voice that cannot penetrate to you and me.

The earnestness of deep religious convictions that have built the scores of temples I have wearied of seeing is something that to you and me should ever be a lesson. Tolerance should come from out this education. Who now can say that he is right and all the world is wrong? Who now can see in white superiority anything save a greater knowledge of science and commerce? We have tried for generations to steal from these peoples the religious beliefs that have lasted longer by far than Christianity, and yet they follow the faiths of their fathers.

Beauty I have seen as moons have fallen to the sea and suns have disappeared in glories that I never knew before. But beauty, too, I have seen in simple people who have built in reverence to their Gods such structures as the occidental mind has never made. And if ever again I boast about my color or my faith, this trip has been in vain.

The Resolute Observer.

BOOKS RECEIVED

Ananda Ashrama, La Crescenta, Cal.
Days in an Indian Monastery.—Sister Devamater.

Doubleday, Doran & Company, Garden City, N. Y.
Law or War.—By Lucia Ames Mead.

Harper & Brothers, 49 E. 33rd Street, New York.
The Humanity of God.—By John Wright Buckham.
The Life and Writngs of John Bunyan.—By Harold E. B. Speight.

B. W. Huebsch and The Viking Press, New York
Dollar Diplomacy.—By Scott Nearing and Joseph Freeman.

Lincoln MacVeagh—The Dial Press, Toronto.
Evangelized America.—By Grover C. Loud.

Macmillan & Company, 60 Fifth Ave., New York.
Taking the Name of Science in Vain.—By Horace J. Bridges.
The Gospel of the Living Jesus.—By T. H. Davies.
The Pilgrimage of Buddhism.—By James B. Pratt.
The Origins of the World War, 2 Vols.—By Sidney Bradshaw Fay.
Victim and Victor.—By John Rathbone Oliver.

Phelps Publishing Co., Springfield, Mass.
Shorthand.—By Charles Chambers Conner.

Fleming H. Revell & Co., 158 Fifth Ave., New York.
How to Become a Christian; The Message of a Layman.—By Walter Miller Thornton.

The Viking Press, 30 Irving Place, New York.
The Letters of Sacco and Vanzetti. Edited by Marion Denman Frankfurter and Gardner Jackson.
The Case of Sergeant Grischa.—By Arnold Zweig.

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Antique Linen Cloths, 54x54, $5.00 each.

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